THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High*" (DANIEL 7: 27).

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THERE WAS WAR IN HEAVEN.

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven" (Rev. 12: 7, 8; read also the next succeeding verse).

John the Revelator beheld in vision this scene of primeval conflict between the hosts of unembodied spirits. Plainly, this battle antedated the beginning of human history, for the dragon, or Satan, had not then been expelled from heaven, and at the time of his first recorded activity among mortals he was a fallen being.

In this antemortal contest the forces were unequally divided: Satan drew to his standard only a third of the spirit children of God (Rev. 12: 4; Doctrine and Covenants 29: 36-38; 76: 25-27), while the majority either fought with Michael or refrained from active opposition, and so accomplished the purpose of their "first estate." The angels who followed Satan "kept not their first estate" (Jude 6), and so forfeited the glorious possibilities of an advanced or "second estate" (Pearl of Great Price, Abraham 3: 26). The victory was won by Michael and his angels; and Satan, theretofore a "son of the morning," was cast out of heaven, yea "he was cast out into the earth, and his angels were cast out with him" (Revelation 12: 9).

About eight centuries prior to John's time, the principal facts of these momentous occurrences were revealed to Isaiah the prophet, who lamented with inspired pathos the fall of so great a one as Lucifer, and specified selfish ambition as the cause. Read Isaiah 14: 12-15.

The question at issue in the war in heaven is of first importance to human-kind. From the record of Isaiah we learn that Lucifer, then of exalted rank among the spirits, sought to aggrandize himself without regard to the rights and agency of others. He aspired to the unrighteous powers of absolute autocracy. The principle for which Michael, the archangel, contended, and which Lucifer, son of the morning, sought to nullify, comprised the individual liberties, the free agency of the spirit hosts destined to be embodied in the flesh. The whole matter is set forth in a revelation given to Moses, and repeated through Joseph Smith, the first prophet of the present dispensation:

"And I, the Lord God, spake unto Moses, saying: That Satan, whom thou hast commanded in the name of mine Only Begotten, is the same which was from the beginning, and he came before me saying, Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor. But, behold, my Beloved Son, which was my Beloved and Chosen from the beginning, said unto me, Father, thy will be done, and the glory be thine forever. Wherefore, because that Satan rebelled against me, and sought to destroy the agency of man, which I, the Lord God, had given him, and also, that I should give unto him mine own power; by the power of mine Only Begotten, I caused that he should be cast down; and he became Satan, yea, even the devil, the father of lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto my voice" (Pearl of Great Price, Moses 4: 1-4).

Thus it is shown that before this earth was tenanted by man, Christ and Satan, together with the hosts of the spirit-offspring of God, existed as intelligent individuals, with ability and power of choice, and freedom to follow the leaders whom they elected to obey. In that innumerable concourse of spirit intelligences, the Father's plan, whereby His children would be advanced to their second estate, was submitted and doubtless discussed.

Satan's plan of compulsion, whereby all would be forcibly guided through mortality, bereft of freedom to act and agency to choose, so circumscribed that forfeiture of salvation would be impossible and not one soul could be lost, was rejected; and the humble offer of Jesus the Firstborn—to live among men as their Exemplar, observing the sanctity of man's agency while teaching men to use aright that divine heritage—was accepted. The decision brought war, which resulted in the vanquishment of Lucifer and his angels, and they were cast out, deprived of the boundless privileges incident to the mortal or second estate.

Ever since the beginning of human existence on earth, the deposed "son of the morning" and his followers have been compassing the captivity of souls. The plan of salvation is the gospel of liberty. And now, in these the last days, immediately precedent

to the return of Christ, who shall come to rule in righteousness on earth, the arch-fiend is making another desperate effort to enthrall mankind under the autocracy of hell. The conflict under which the earth groans is a repetition of the pre-mundane war, whereby the free agency of man was vindicated; and the eventual issue of the current struggle is equally assured.

Our own great Nation has entered the bloody conflict in defense of the God-given rights of man. It is no less due to their sense of religious duty than to their obligations as citizens of the Republic that members of the Church of Jesus Christ of Latter-day Saints in America have responded so readily and effectively to the call for service in support of the Government, which they verily affirm has been established through direct inspiration from heaven. It is contrary to the revealed word of God that any man shall exercise arbitrary dominion over his fellows.

A STUDY OF LATTER-DAY SAINT HYMNS.

I HAVE heard it said by people not of our faith that the hymns we sing are in a good many instances attractive and enjoyable. I endorse this statement, having the knowledge that many of our hymns preach powerful sermons. They explain, verse by verse, the principles of the plan of salvation, and many of the honest in heart have been set to thinking when the saints have mingled their voices in singing praises to God.

Let us analyze the verses of one or two of our well-known hymns and ask ourselves the question where the foundation is for the statement that they preach the truth.

"Lo! on the water's brink we stand,
To do the Father's will,
To be baptized by His command,
And thus the word fulfill."

Baptism is essential. We must go down into the waters of baptism. We know that what is recorded in Mark 16: 16, is true, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Christ set the example by standing on the water's brink at Jordan and seeking baptism at the hands of John.

"Lord, we have sinned, but we repent,
And put our sins away;
With joy receive the message sent
In this, the latter day."

All have sinned and come short of the glory of God, but those who, through repentance, seek forgiveness by receiving the message sent, shall walk in the newness of life.

"Thou wilt accept our humble prayer,
And all our sins forgive;
For Jesus' sake, the sinner spare.
He died that we might live."

Yes, awful thought; Behold that memorable scene at Calvary, where Christ shed His blood for us, that through repentance and obedience we might have joy. God hears prayer, and answers it.

"Our sinful bodies sink from view
Beneath the opening wave,
Then rise to life divinely new,
As from the bursting grave."

Romans 6:3, 4: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"So when the trump of God shall blow,
The Saints shall burst the tomb;
Immortal beauty crown each brow,
With an eternal bloom."

Yes, when the last call summons man and woman to the judgment bar, a crown of glory waits to encircle the brow of those who believed and were baptized, remaining true to the end.

"O my Father, Thou that dwellest
In the high and glorious place!
When shall I regain thy presence,
And again behold Thy face?
In thy holy habitation,
Did my spirit once reside?
In my first, primeval childhood,
Was I nurtured near thy side?"

Here again, as in the verses of the previous hymn, we find food for thought. Pre-existence is the subject upon which this hymn dwells. Eph. 1:3, 4: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world." God is the Father of our spirits and we dwelt with Him previous to coming to this probation. At death our bodies return to dust, and our spirits return to God (Eccles. 12:7).

"For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth;
Yet ofttimes a secret something
Whispered, You're a stranger here;
And I felt that I had wandered
From a more exalted sphere."

In Revelations 12 we find an account of the war in heaven. Before the earth was created in its material form, Lucifer rebelled against God and was cast out of heaven, taking with him a third of the host. He had previously laid a plan before God whereby he should come to this earth and force all the human race to be saved; the honor and glory were to be his. Christ also offered to come down and atone for the fall of Adam, by giving His life and letting man and woman choose their own destiny.

Christ said that the honor and glory should be given to His Father. God, before forming the world materially, knew what would be the result, viz., that man would fall and that an atonement would be neccessary, if the human race were to be saved; hence, the council held to discuss the plan of atonement. Christ's offer was accepted and Satan and his followers were denied the privilege of coming to this earth and possessing bodies. We have been placed here in accordance with God's plan, for the purpose of working out our salvation, gaining knowledge and progressing. Many times we feel a sense of strangeness in this life, but when we survey the wonderful works of our heavenly Father, we can understand that this is our second estate and that one more is yet to come, the life beyond the tomb following the drama wherein has been enacted the fall of man and the dreadful price paid by the principal Actor, Jesus the Christ. We have wandered from a far more exalted sphere than this, but the knowledge has been revealed to us that by obedience we shall again enter God's presence and know eternal joy.

"I had learned to call Thee Father,
Through Thy Spirit from on high;
But, until the Key of Knowledge
Was restored, I knew not why.
In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason; truth eternal
Tells me, I've a mother there."

How many Latter-day Saints who were brought up and taught by the many false teachers scattered abroad, have prayed to their Father in heaven, little knowing the actual relationship that exists between Him and us; till the key of knowledge was restored we knew not that this is our second probation, and that God is the Father of our spirits; we prayed to our Father in heaven, yet did not know that we had left His courts on high to tabernacle here in the flesh, and to return, if obedient, in an advanced state to His presence.

"When I leave this frail existence,
When I lay this mortal by,
Father, mother, may I meet you
In your royal court on high?

Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you."

This existence, which is indeed frail compared with our life in God's presence, is a schooling for us to prove whether we are strong enough to fight the adversary and progress along the lines of eternal advancement. If we succeed, we shall meet our loved ones beyond the veil and dwell with them through the countless ages of eternity.

"Hail to the brightness of Zion's glad morning,
Joy to the lands that in darkness have lain!
Hushed be the accents of sorrow and mourning;
Zion in triumph begins her glad reign."

The dawning of the day when our beloved Prophet, Joseph Smith, sought wisdom from on high, heralded the near approach of light and knowledge from God, which were to awaken the sleeping nations and bring joy to them through the restoration of the gospel. Since its accomplishment, though wars and contentions rage throughout the earth, the blessings of the gospel ease the burden of sorrow and suffering in the world. The knowledge of the marvelous work and wonder rings in the ears of the righteous and urges them on through life's battle. In triumph the joys of Zion are being unfolded.

"Hail to the brightness of Zion's glad morning,
Long by the Prophets of Israel foretold!
Hail to the millions from bondage returning!
Gentiles and Jews the glad vision behold."

Let us study the second chapter of Daniel. The Prophet, interpreting the dream of King Nebuchadnezzar, foretold that God's kingdom would be established in the last days: "But there is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass."

Nebuchadnezzar, in his dream, saw an image with head of fine gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay. Then he saw a stone cut out without hands, which smote the image till the iron, clay, brass, silver, and gold crumbled and became like chaff on the summer threshing-floor, being carried away with the wind. The Prophet, in his interpretation, likened the various parts of the image to kingdoms that should exist upon the earth. He described the kingdoms down to the ten toes, each one of which represented a

kingdom, and then he said, "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Daniel foresaw the glories of Zion in the last days, as did also John the Revelator in the vision of the angel flying in the midst of heaven with the everlasting gospel (Rev. 14:6). The saints have cause to rejoice over the vast numbers who from all nations have sought freedom and peace in the Rocky Mountains.

"Lo! in the desert the rich flowers are springing;
Streams ever copious are gliding along;
Loud from the mountain-tops echoes are ringing;
Wastes rise in verdure and mingle in song."

The soil on which Zion has been established, was once waste. The people could not cultivate it, and consequently it would not yield fruit. To-day after the Pioneers of the Church have worked unceasingly and suffered untold hardships, coupled with the jeers and slander of those who declared that the land was useless, one of the most prosperous and beautiful commonwealths in the world has been established in the West, and from its mountain tops the saints praise their God in joyful strains, while the gospel of the kingdom is being carried to all lands.

"Hark! from all lands, from the isles of the ocean,
Praise to Jehovah ascending on high:
Fallen the engines of war and commotion;
Shouts of salvation are rending the sky."

Thanks to the work of the priesthood, men and women in all lands are hearing the joyful tidings and praising God for the revealed knowledge. To-day, when, as the Prophet Joseph foretold, war has been poured out upon all nations, and millions are shedding their blood, the power of the priesthood is making itself felt throughout the world in many ways. But its influence will increase until engines of war shall be needed no more, for peace will hold universal sway. "Salvation, salvation!" will be the triumphant cry ascending from the lips of the redeemed. The kingdom of God in this dispensation has been established, never to be overthrown.

West Hartlepool. GEORGE H. SHORT.

I AM not inveighing against money, but against the liberty-destroying, honor-destroying, soul-destroying love of money. It is no more a sin to be rich than it is a virtue to be poor. But the greed of accumulation, which is the characteristic vice of our day, is nothing less than a disease—a degeneration—and the methods it employs are often not only not honest, but flagrantly unjust and corrupt.—W. S. RAINSFORD.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 4, 1918.

EDITORIAL.

LITTLE THINGS IMPORTANT.

SOMETIMES we are inclined to overlook little things as of no importance because of their supposed smallness. But where are the boundaries between great and small to be drawn? Who can say, with any degree of certainty, "This thing is important, and this is not?" All great things, all great events, consist of smaller parts, each of which may appear insignificant, but which is, nevertheless, essential. All beginnings are small, and yet without the beginning, there can be no competition, no perfection.

They tell us a story of a little girl who gave her savings to the bishop and requested him to build a church with them. There were only a few pennies in the little box. The bishop took the money, though unable to see how the request could be complied with. But he told the story to his friends, and the idea took hold of the people. Others began to contribute, and, in the course of time a beautiful house of worship was erected as the result of the first donation of a few pennies by a little girl. Who shall say that that incident was small and insignificant?

A missionary in Africa once rescued a little black boy from the cruel clutches of slave-drivers, and gave him food, clothing, and education. That boy became the famous Bishop Crowther, who did more than any other one man to break down the slave-traffic in Africa. A small beginning, we might say; but was it small?

A few colonists long ago landed on the coasts of the present States of Massachusetts and Virginia. For a time Indian foes and starvation threatened to destroy them, but they slowly grew to thirteen colonies, and now make one of the greatest nations on the earth, with over 100,000,000 of people, and island possessions numbering 12,000,000. And to-day the civilized world is looking towards that nation, with so small a beginning, for the economic and military aid needed against the evil forces that are threatening to overwhelm it. Was the beginning insignificant, as well as small?

Again, a kind-hearted gentleman one day gathered a few ragged boys and girls about him in his home and began to teach them the Bible. It was a small beginning, but from this and other things has grown our world-wide system of Sunday schools, with millions of scholars.

One might go on almost indefinitely and point out how im-

portant small beginnings have proved to be. But at this time we would call attention to the beginning of the Church of Jesus Christ of Latter-day Saints as one of the most striking illustrations in our day and age of the truth we are endeavoring to emphasize in these lines, that seemingly small things must not be regarded as unimportant. No church organization could have come into existence under more humble circumstances, and yet none has had greater influence for good in the world than that exerted by this religious body.

On the 6th of April, 1830, the Church was organized, in obedience to a divine command received by the Prophet Joseph. Six brethren met for that purpose in the home of Peter Whitmer, Sr., at Fayette, New York. They were, Joseph Smith, Jr., Hyrum Smith, Samuel H. Smith, Oliver Cowdery, Peter Whitmer, Jr., and David Whitmer. A few others had been baptized, but only six were present on this occasion. And the proceedings were most simple. The meeting was opened by prayer. Then the Prophet asked those present if they were willing to accept him and Oliver Cowdery as their teachers and to organize the Church. The vote was in the affirmative and unanimous. The Prophet then ordained Oliver Cowdery an elder, whereupon Oliver Cowdery ordained Joseph to the same office, for this was in accordance with the divine command. The two had already been given the priesthood under the hands of Peter, James, and John, but their companions in the faith had not had an opportunity to sustain them, and this was necessary for the exercise of their calling, in accord with the doctrine of common consent, which is one of the fundamental principles of the kingdom of heaven. After the ordination the Sacrament was administered, and then those present were confirmed members of the Church.

Such was the beginning of the mighty movement known as "Mormonism," but which is in reality the gospel of Jesus Christ, and destined to bring salvation to the world. The Prophet Joseph says that the Holy Ghost was poured out upon those present, to a very great degree. Some prophesied, and all praised the Lord and rejoiced exceedingly. And while they were together, the important revelation, Section 21 in the Doctrine and Covenants, was received. And thus, as Elder Orson F. Whitney says, "arose, as a system, what the world terms 'Mormonism,' universally regarded as the most remarkable religious movement of modern times; detested and denounced throughout Christendom as a dangerous and soul-destroying imposture, but revered and defended by its disciples as the wonderful work of the Almighty, the veritable 'marvelous work and wonder' foretold by Isaiah and other ancient seers."

Do not despise small beginnings because they are "small." Who knows what their importance may be? Many have lost their souls for despising the Church God has organized, and rejecting

the Prophet through whom that organization was effected. They have imagined that God's church would be "grand" and "imposing," such an organization as men generally aim to produce, and they have failed, therefore, to recognize the work of God in the Church He has established.

Many have lost the opportunity of laying up a treasure for themselves in heaven, because they have neglected the small opportunities and always hunted for something "big" beyond their reach. They would gladly have done something "grand," as writers of books, as leaders in the front ranks, as dispensers of millions for philanthropic purposes, etc., but they neglected to distribute some tracts, to ask their friends to come with them to meeting, to feed the hungry, to say a good word to those who mourn, to help out in the daily duties of life, because they thought such matters so small and trivial.

There is no greater mistake committed in this life, and none is more common. Let us be faithful in the little things that are entrusted to us, and our reward will be just as great as that which comes to those who are faithful in the performance of seemingly greater and more important duties. That is the great lesson God impresses upon His children, by the history of His kingdom upon earth.

J. M. S.

MINUTES OF THE IRISH CONFERENCE.

THE Irish semi-annual conference was held in the Oceanic Hall, Belfast, Ireland, March 24th, 1918. There were in attendance, President Sidney L. Wyatt and Elder Joseph H. Ririe, of the Irish conference, and President Benjamin R. Birchall and family, of the Dublin branch, as also many of the scattered saints. The meetings were well attended. President Sidney L. Wyatt presided.

The morning session commenced at 11 a.m., by singing, "Welcome, welcome, Sabbath morning." Prayer was offered by Elder Walter Pring. The Sacramental hymn, "Reverently and meekly now," was sung, and the Sacrament was administered by Elders T. J. Ditty and Walter Pring. The Memory Gem, from Matt. 6: 5-17, was conducted by Sister Maggie Bowers.

President Wyatt, in welcoming those present to the conference, expressed the desire that all would be benefited by the meetings. He said, in part, that all truth belongs to the gospel of Christ. The Latter-day Saints are desirous of obtaining a knowledge of all truth as it better fits them for this life and prepares them for the life hereafter. The speaker showed how God, in restoring the gospel to the earth in these days, had placed upon the members of His Church the obligation of teaching the plan of salvation to those who sit in darkness.

Theodore Fulton, Jr., recited, "Learn to say no." Samuel Hislop,

Jr., recited from the Pearl of Great Price, Moses 7: 58-68. Madge Magee gave a striking illustration of God's goodness, by recitation and song, illustrated by flowers, etc. The Gilmore sisters recited the Articles of Faith. Madge Fife recited Moroni 10: 6-26. Maggie Bowers, Annie Ferguson, and Bella Carmont sang, "O my Father."

Elder Benjamin R. Birchall referred to how we adorned churches, homes and other things of interest to us, and urged all to take as much interest in adorning their spiritual lives with righteousness. The commandments of God were likened to the links of a chain. If any of the links were broken, the breakage occurred where a flaw existed. The Word of Wisdom is the weak link for many of the members of the Church. When we break any of the laws of the land we lose our liberty; likewise, when we break a spiritual law we lose a spiritual liberty: this explains the statement of James, that if we break one commandment we shall be held accountable for the whole law. God gives us love and peace of heart and mind in return for faithfulness.

The meeting closed by singing, "The gospel standard high is raised." Prayer by Elder T. J. Ditty.

The afternoon session commenced at 3 p.m. by singing, "High on the mountain top." Prayer by President Sidney L. Wyatt. Continued by singing, "Praise to the man." The names of the Church authorities were presented by the conference clerk, Elder Joseph H. Ririe, and those officials were unanimously sustained by the saints.

A duet, "Cast thy bread upon the waters," was rendered by Sister Agnes Perry and Sisters Ruby Kingsberry.

Elder Joseph H. Ririe, the first speaker, said that each person's destiny depended upon his individual actions, and that without some authorized teacher we are apt to be misled. He pointed out that the Apostles and teachers in the primitive church were authorized by Christ. This authority had not been upon the earth for a long time because of apostasy.

Sister Lily Stuart sang, "The Seer, Joseph the Seer."

Elder Benjamin R. Birchall, the next speaker, referred to the obedience of the members of the Church of Christ to those in authority. We are always willing, he said, to answer the call of the Lord made through His servants. We do not take this honor unto ourselves, nor do we receive our call from an institution of learning, or man-made organizations, but from living oracles of God. The Latter-day Saints have been gathered to the valleys of the mountains to escape the judgments of God which are being poured out upon the earth, and from there the servants of the Lord have been sent forth to bear their testimony, after which come the testimonies of destructive elements. The gospel of the Latter-day Saints is the gospel of Christ in its fulness. The heavens have been opened and God has restored the keys of all

former dispensations in this the dispensation of the fulness of times.

Sister Violet Dodds read an original poem on the life and character of the late Apostle Hyrum M. Smith.

The meeting concluded by singing, "We thank Thee, O God, for a Prophet." Prayer by Elder William Hamilton.

The evening session commenced by singing, "The happy day has rolled on." Prayer by Elder T. H. Fulton. Continued by singing, "Israel, Israel, God is calling."

President Wyatt, the first speaker, referred to the birth of Christ, His early ministry, and the gospel He preached. His personal mission was to the house of Israel only. He proclaimed faith, repentance, baptism, and the laying on of hands. Powers, gifts, and healings were enjoyed by the members of His Church. The Jews rejected and crucified the Messiah, thus showing themselves unworthy of His blessings; this same gospel was taken to the gentiles, and its attendant blessings were enjoyed by them, until in turn they, by unfaithfulness, were also left in darkness and the gospel was taken from the earth. When the Jews rejected the gospel they were scattered among all nations, and a heathen people took possession of their land. This state of affairs was to continue until the time of God's grace to the gentiles was fulfilled, and then they were to be restored to their promised land and to the favor of their God. The gospel, again restored to the earth, has been preached for many years to the gentiles, and the righteous have been gathering to Zion. To-day the restoration of the Holy Land to the house of Judah is in sight; this is an unfailing sign of the near approach of Christ and the end of God's mercies to the gentiles.

A double duet was rendered by the Sisters Hans, Watson, and Ditty.

Elder Benjamin R. Birchall was the concluding speaker. He said, in part, that all teachings contained in the Bible were taught by the Latter-day Saints, and if the people of the world would lay aside their prejudice and fear of "Mormonism," taking the Bible as their guide, they would see as we do. The plan of salvation was discussed, and the speaker proved that the plan as offered by the Latter-day Saints is the same as was offered to the Philippian jailor by Paul and Silas.

Sister Bella Kennedy sang, "Praise ye the Lord."

Benediction was pronounced by Brother Samuel Hislop, Sr.

A SOLDIER'S TESTIMONY.

I DESIRE to give my humble testimony to the readers of the *Star*, for I am thankful that I am a member of the Church. I was baptized last summer at Norwich, while home on leave, and I am

happy in the knowledge I have of the gospel. I have enjoyed good health since I began keeping the Word of Wisdom. My prayers have been answered, and the protecting care of God has been over me when I have been in action, and I have been saved in places of danger, so far. I enjoy reading the *Star*, which comes regularly. It is always interesting to me, and I send it along to others. I certainly enjoyed the time I spent with the saints at Norwich. I have never met happier people than the Latter-day Saints. I am hoping in the near future to meet with them all again, and to be able to attend meetings and hear the gospel taught by the servants of God.

France. H. R. ASHDOWN.

DIED OF HIS WOUNDS.

THE sad news has been received by Sister Florence Ashdown, one of our lady missionaries, that her husband, Private H. R. Ashdown was admitted to the fifth casualty clearing station on March 12th, 1918, mortally wounded in the head. He did not regain consciousness. Brother Ashdown was baptized while home on leave, July 13th, 1917, by Elder Orial L. Anderson and was confirmed the same day by President Francis M. Skinner.

CHRONOLOGY OF THE WAR.

March 4.—The Germans sound the strength of the allied lines between Flanders and Lorraine, by reconnoitering operations at numerous points. A peace agreement between Russia and Germany definitely signed. Russia gives up more territory in Trans-Caucasia. The Bolsheviks seize Vladivostok.

March 7.—A treaty of peace between Finland and Germany signed. Finland agrees not to dispose of any part of her territory except by the assent of Germany.

March 11.—Prince Lvoff said to have established a new Russian government, with temporary headquarters at Pekin, awaiting Japanese aid to enter Vladivostok. Lenin announces that Petrograd will be abandoned by his government. Mr. Balfour announces that Rumania has accepted the peace terms of Germany.

March 13.—Germans and Austrians enter Odessa through Rumania.

March 21.—A heavy bombardment by the Germans on the western front, from St. Quentin to the river Scarpe, a distance of about forty miles. Four German boats reported sunk in an engagement off Dunkirk.

March 23.—The Germans break through the British lines west of St. Quentin. The British fall back in good order to previously prepared positions. German reports claim 25,000 prisoners. The French army joins the British.

March 25.—Paris shelled by guns throwing projectiles a distance of seventy-four miles.

March 27.—Odessa recaptured from the Germans by the Russians.

March 28.—The German advance on the western front checked. The allies now occupy the positions on the Somme held in July, 1916.

FROM THE MISSION FIELD.

Genealogical Classes.—On Saturday, March 16th, 1918, at "Deseret," London, and on Thursday, March 21st, 1918, at South London, Genealogical Classes were commenced by President James Gunn McKay. Both were well attended.

Socials.—A farewell social was held in the Manchester meeting room, 88 Clarendon Road, on Tuesday evening, March 19th, 1918, in honor of Elder Robert W. Cluff, who has been transferred to the Birmingham conference. Many saints and friends were present. The program, which was conducted by Elder John H. Wilding, consisted of songs, recitations, and a short address.

A farewell social was held at Deseret, London, on Tuesday evening, March 12th, 1918, in honor of Elder Herbert P. Haight, who was about to leave for his home, having been honorably released from his labor in this mission. Many saints and friends were in attendance. The meeting was conducted by President James Gunn McKay, and all those called upon to take part in the program responded willingly. Elder Haight related some of his experiences as a missionary. President McKay spoke of the good and efficient work done by Elder Haight, and President William D. Lewis, of the Hull conference, who was one of the visitors, commented on and expressed his appreciation of the program.

Relief Society.—On Sunday, March 17th, 1918, the Relief Society of the Nottingham branch, Nottingham conference, held a very interesting and well attended service in commemoration of the seventy-sixth anniversary of the Relief Society. Interesting talks, which were interspersed with a dialogue and musical numbers, were given, explaining the phases of the work. Reports given showed the wonderful achievements attained by this society since its organization; and what a splendid work was being accomplished during the present dreadful conflict, by administering to the needs of the boys at the front, and assisting the needy at home. President Leroy S. Dickson gave a short address.

In commemoration of the anniversary of the organization of the Relief Society the sisters furnished the program at the evening meeting Sunday, March 17th, 1918, at Norwich, Norwich conference. President Emma Burrell gave a spirited talk on the organization of the society. She emphasized especially how it had grown from eighteen members in 1842, to its present enrollment

of nearly 50,000. Sister Burrell told of the work that had been done in conjunction with the British Red Cross Society in aiding to supply the wants of the wounded, besides their regular assistance to those who are in need. A comparative report for the year 1916 and 1917 was given by Secretary Jessie Hunt, showing an increase of work performed. Sister Emma Holmes spoke on charity, and President Orial L. Anderson made concluding remarks, commending the work done by the sisters.

On Monday evening, March 18th, 1918, the Relief Society of the South London branch, London conference, held a social in commemoration of the first organization of the Relief Society of the Church, by the Prophet Joseph Smith, at Nauvoo, March 17, 1842. The social was held in the home of Sister Angelina Long, and the program consisted of solos, duets, and recitations. Sister Lillian Wallace spoke on Relief Society work.

Branch Conferences.—A branch conference was held in Nuneaton, Birmingham conference, for the Coventry and Nuneaton branches, Sunday, March 17th, 1918. President Jesse W. Lloyd and Elder Arthur D. Evans were in attendance. The meetings were well attended.

A branch conference was held at Watford, London conference, on Sunday, March 10th, 1918. President James Gunn McKay and Elder Herbert P. Haight were present. At the first session the Sunday school children gave an exhibition of class and memory work, and Elder Haight spoke on the value of the correct training of children. At the evening session, which was well attended, each of the lady missionaries spoke briefly, and President McKay addressed the audience on "The Power of High Ideals."

The Gateshead branch of the Newcastle conference met in the Westfield Hall on March 10th, 1918, for branch conference. Conference President William J. Loosle and Elder David Bennion were in attendance. The lady missionaries met in a priesthood meeting in the morning and gave splendid reports. President Loosle and Elder Bennion gave timely instructions and exhorted all to press on in the work. At the afternoon session the Sunday-school children took a leading part. Superintendent A. E. C. Banks gave a good report of the Sunday-school. At the evening session Branch President Thomas Stawart made a few remarks on the condition of the branch. Sister Elizabeth Grey gave a splendid report of the Relief Society, and Sister Winifred McKinley presented the report of the Mutual Improvement Association. Elder David Bennion spoke upon "Christ's second coming." President William J. Loosle was the concluding speaker.

On Sunday, March 17th, 1918, a well-attended branch conference was held at Brighton, London conference. One service was held at 6:30 p.m. Elder James H. Ludlow and President James Gunn

McKay were the speakers. This branch was just recently organized and the saints felt grateful that a branch had been firmly established and that they could enjoy the blessings of the Sacrament and of worship, says Elder James H. Ludlow, clerk.

The Halifax branch of the Leeds conference held its semi-annual conference in two well-attended sessions, on Sunday, March 24th, 1918. Three Sunday-school members rendered well their recitations. The Relief Society, Sunday-school, and Mutual organizations were reported to be in a flourishing condition, by their respective heads. The Sunday-school was slightly reorganized by setting apart Sister Annie Sharman as First Assistant Superintendent. In the evening session Branch President Fred. Palfreyman gave a short but convincing talk on tithing. Elder Ether L. Marley addressed the congregation on the subject of charity to one's fellows. In a few concluding remarks, Conference President Joseph S. Nelson outlined the gospel, and contrasted theology and religion.

There was no unoccupied space in the hall at the Leeds branch conference of March 17th, 1918, which was held in two sessions. In the afternoon session the Sunday-school was organized, with Isaac Andrews as Superintendent and Harry Greenall as Assistant. Reports were given by the presidents of the Relief Society and Mutual organizations. In the evening session the visiting elders occupied the time. Elder Marley spoke on the subject of baptism, and President Nelson applied the question, "How would Christ have done it?" to various current topics. President Fred Farrar took charge of all sessions.

A branch conference was held at West Hartlepool, Newcastle conference, March 17th, 1918. President William J. Loosle presided over a priesthood meeting in the morning, when reports were given by Elder George H. Short and the lady missionaries. At the second session an entertaining program was given by officers and scholars of the Sunday-school. The evening session commenced at 6 p.m. President William J. Loosle and Elder David Bennion occupied the time.

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